The Review.

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THE WAGGAMAN CASE AND THE "CATHOLIC UNIVERSITY OF AMERICA."

SINCE we last touched on this subject there has been such an avalanche of legal proceedings affecting Waggaman's affairs, that scarcely a day has elapsed without one case or another coming up for a public hearing in Court. Following on the heels of the original petition in bankruptcy, two others were filed to obtain the same result, namely, an order that Waggaman be declared a bankrupt. Suit followed upon suit against Waggaman, asking for his removal as trustee in various cases where funds had been given to him for investment. Attachments were issued against his property and so many applications were made to the Court for the immediate appointment of a receiver of Waggaman's estate that the Court finally designated the United States Marshal as custodian of his property.

On September 20th the news was allowed to leak out that, at the request of Cardinal Gibbons, Waggaman had resigned his office as treasurer and as a member of the board of trustees of the "Catholic University of America" and that his place would be left vacant until the next meeting of the archbishops. "In the meantime," says the *Washington Post* (Sept. 20th), "the business affairs of the University are to be supervised by its attorneys, this being necessary because of the way in which it is involved in Mr. Waggaman's financial complications."

The bankruptcy proceedings culminated on the 26th day of September in a decree which formally adjudged Waggaman a bankrupt, despite the efforts of the counsel for the University to prevent this result; and under the law he was required within ten days thereafter to file a schedule of his debts and assets.

While legal proceedings were going on, various conjectures

were made as to the amount of the liabilities. All doubt on this question was set at rest when the schedules were filed on October 6th, which showed that Waggaman's liabilities amounted to $4,622,000, while his assets were valued by Waggaman at $5,607,924, the greater part of which is stated to have been pledged to pay particular debts. Undoubtedly if the assets can be made to yield anywhere near this amount, the prospects of the creditors receiving their money would be vastly improved. But the best opinion seems to be that such assets, consisting largely, as they do, of unimproved real estate, have been largely overvalued. The fact alone that so much property of that character is suddenly forced upon the market, must inevitably lower prices. One item of assets which we notice in the list, consists of 200,000 shares of the Alaska Gold Mining Company and a contract for 102,000 additional shares. How much of the Waggaman money went into this scheme or what value is set upon these shares, we have no means of knowing.

On the hearing before the Bankruptcy Court, although Waggaman, through his counsel, professed his willingness to be adjudged a bankrupt, the counsel for the University endeavored to prevent this, but unsuccessfully, and days were occupied in the arguments between the lawyers for the banks and the University. Certainly there was no occasion for this strenuous resistance if the trustees of the University shared the opinion that the assets would yield enough to pay everyone in full. The *Washington Post* of October 8th and 11th, gives considerable space to the names and amounts of the principal creditors appearing in Waggaman's schedules, and from the names so published we cull the following:

Sisters of the Visitation of Georgetown	$ 40,959.50
President & Directors of Georgetown College	10,000.00
Bishop P. J. Donahue	10,000.00
" " " executor of D. O'Connor	2,000.00
Rev. D. J. Stafford	1,000.00
Cardinal Gibbons	28,000.00
Sisters of the Visitation	500.00
Rev. A. Boutlou, treasurer	6,500.00
Rev. Francis Bischoff	700.00
Rev. J. J. Bowler	3,000.00
Rev. James A. Cunningham	4,000.00
Estate Pedro Gonzales, administrator diocese of Havanna, Treasurer of the Bienes de la Inglesia	6,240.32
Rev. Michael Fitzpatrick	1,900.00
The Catholic University of America	881,168.96
Rt. Rev. P. J. Donahue, diocesan debt, Wheeling, W. Va.	6,500.00
Rt. Rev. P. J. Donahue, the Bruce estate of Wheeling, W. Va.	10,000.00

Rt. Rev. P. J. Donahue	10,000.00
Rev. D. C. DeWulf of St. Bernard's Church, Gorsuch Avenue, Baltimore	5,000.00
Directress of St. Joseph's School, D. C	500.00
Msgr. Diomede Falconio	13,000.00
Rev. E. X. Fink, President Gonzaga College	1,000.00
Rt. Rev. P. J. Garrigan	2,200.00
Rev. Paul Griffin	290.00
Rev. Henry Hyvernat	1,600.00
Sr. Mary Rose Keough	570.00
Rt. Rev. J. J. Keane	5,000.00
Rev. Thomas S. Lee, pulpit fund	666.02
" " " interest for sanctuary	2,300.00
Rt. Rev. P. J. Donahue, diocesan department	511.41
Msgr. Diomede Falconio	33.01
The Catholic University of America	535.01
President & Directors of Georgetown College	4,003.80
Sisters of Good Shepherd	3,997.95
Pope Pius X., on check dated August 6th, 1904, not yet presented	550.00
Sister Superior, Hospital, Wheeling, W. Va	150.00
A previous issue of the *Post* mentioned the American College in Rome as a creditor for upon notes sent to Washington for collection since the failure.	10,000.00

All these claims, except the seven preceding the last one above mentioned, are stated to be secured—that is by real estate trust such as we have referred to, and it is mentioned that the University holds additional security in the shape of a bill of sale of his art gallery which was executed by Waggaman but was not to be recorded. A pitiful feature of the case is the large number of women appearing in the list of creditors, whose savings or earnings in amounts varying from thousands to a few hundred dollars, were given to Waggaman for investment. There are 171 such names in the *Post's* list. Doubtless most of these deposits were made in reliance upon the credit which Waggaman enjoyed as the treasurer of the Catholic University.

In the fall of 1903 the trustees knew that their treasurer's affairs were not in satisfactory shape and they began asking for security for themselves. They then knew, or had opportunity of knowing, Waggaman's resources and obligations to the uttermost detail. From that time until August, 1904, when their deed of trust was filed, could they not have devised some comprehensive scheme of settlement on behalf of all concerned, which would not only have obviated the scandal of the present litigation, but would also have prevented the almost certain financial loss yet to be ascertained?

Especially was this desirable as well as feasible if the treasurer's assets were so much in excess of his debts as is now claimed. But such an effort as this seems not to have been thought of, and the trustees got their security by which they attempted to withdraw nearly a million dollars worth of property from the general assets and to apply this sum on their own particular debt, leaving the other creditors to scramble for what might be left. That such a step as this should have provoked litigation, is not to be wondered at, in view of the provisions of the U. S. bankruptcy law forbidding preferences by failing debtors. Our surprise is that the trustees were not advised, or did not themselves foresee, that litigation must inevitably follow. And even if after a legal struggle they shall succeed in holding their security, their fellow creditors who have less or no security, may be impelled to ask why the trustees should have retained Mr. Waggaman in office (thereby accrediting him as a trustworthy person) for nearly a year after they had discovered his unfitness. Why did they by silence acquiesce in the fiction, which was allowed to circulate without contradiction, that Waggaman had made a present of his art collection to the University, when in reality they had taken it in pledge for the money which they were unable to collect? And when they were making every effort to get all the security possible from Waggaman, in lieu of the cash which they knew he could not pay, being aided to that end by their intimate knowledge of his affairs, what consideration did they give to those other and less favored creditors who had no knowledge of what was going on within and whose funds had been entrusted to Waggaman largely on the faith of the University's dealings with him. In case these creditors shall ultimately lose part of their debt, would they not be justified in putting these questions?

* * *

——Speaking of the attacks on the Belgian administration of the Congo Free State, R. D. L. Mohun, in the *Messenger* (xlii, 4), proves that the British government grants concessions and monopolies, and allows the concessionaires to annex native lands without a protest. "Why should this government," he asks "assume the position of protector to the natives in the Congo State, when its own black subjects have been 'robbed' of their possessions by companies which are or were directly under the protection of the foreign and colonial offices?" And he adds: "It is a pity that the different Congo companies were not farseeing enough to include amongst their directors a sprinkling of members of the peerage and House of Commons. Then, maybe, this great outcry against Congo methods would not have occurred."

DR. McGLYNN AND THE SINGLE TAX THEORY.

2. We have examined the first part of Dr. McGlynn's statement, in which he briefly expounds his theory of ownership. It is exactly the Henry George doctrine: the denial of private and the assertion of common ownership in land. We now come to the second part of his statement. It contains the application of this theory of ownership, and treats of the land rent and of the single tax. Here, too, the Doctor only repeats the ideas and tenets of Mr. George; some passages are taken almost verbatim from the 'Open Letter to Leo XIII.' Bearing in mind what we have said in our article on the single tax considered as a system of taxation, the reader will find it easy to follow the Doctor's exposition and to perceive the falsity of the whole system.

"The assertion of this dominion [common land ownership] by civil government is especially necessary because, with the very beginning of civil government and with the growth of civilization, there comes to the natural bounties, or the land, a peculiar and an increasing value distinct from and irrespective of the products of private industry existing therein. This value is not produced by the industry of the private possessor or proprietor" [i. e., the so-called "proprietor," for the "possessor" of land, according to the system, is but a tenant of the State or community], "but is produced by the existence of the community and grows with the growth and civilization of the community. It is, therefore, called the unearned increment. It is this unearned increment that in cities gives to lands without any improvements so great a value. This value represents and measures the advantages and opportunities produced by the community; and men, when not permitted to acquire the absolute dominion" [i. e., ownership, as commonly understood] "over such lands, will willingly pay the value of this unearned increment in the form of rents; just as men, when not permitted to own other men, will willingly pay wages for desired services.

"No sooner does the organized community, or State, arise than it needs revenues. This need for revenues is small at first while population is sparse, industry rude, and the functions of the State few and simple; but with growth of population and advance of civilization the functions of the State increase, and larger revenues are needed. God is the author of society, and has pre-ordained civilization.

"The increasing need for public revenues with social advance, being a natural God-ordained need, there must be a right way of raising them—some way that we can truly say is the way intended by God. It is clear that this right way of raising public revenues

must accord with the moral law or the law of justice. It must not conflict with individual rights, it must find its means in common rights and common duties. By a beautiful providence, that may be truly called divine, since it is founded upon the nature of things and the nature of man of which God is the creator, a fund constantly increasing with the capacities and needs of society, is produced by the very growth of society itself, namely, the rental value of the natural bounties of which society retains dominion. The justice and the duty of appropriating this fund to public uses is apparent in that it takes nothing from the private property of individuals except what they will pay willingly as an equivalent for a value produced by the community and which they are permitted to enjoy. The fund thus created is clearly by the law of justice a public fund, not merely because the value is a growth that comes to the natural bounties which God gave to the community in the beginning, but also, and much more, because it is a value produced by the community itself, so that this rental value belongs to the community by that best of titles, namely, producing, making or creating.

"To permit any portion of this public property to go into private pockets, without a perfect equivalent being paid into the public treasury, would be an injustice to the community. Therefore the whole rental fund should be appropriated to common or public uses."

This exposition of Dr. McGlynn sounds quite plausible. Nevertheless, besides some elementary truths, it contains grave errors. It is true that God is the author of society and that civilization is willed by Him. It is true that the State needs revenues to carry on its functions, and that there must be some way of raising these revenues in harmony with the moral order. It is also true that in society, or in a civilized community, land has a value which it otherwise would not have.

But it is a grave error to maintain that the revenues necessary for the proper government of a community must not be paid by the members of that community out of their own pocket; or, rather, it is an absurdity to represent this mode of raising revenues as "conflicting with individual rights" and as an "infringement of the right of property." For what purpose has man received from the Creator the right of acquiring private property and for what purpose can and does he own what he has lawfully acquired? The immediate purpose is to have wherewith he may satisfy his personal wants and those of his family, as well as fulfill his various duties of justice or charity towards the community to which he belongs. When Dr. McGlynn was pastor at St. Stephen's, New York, the collection plate was on certain occas-

ions passed round in the church. Now wherefrom did the reverend pastor expect his parishioners to draw the contributions he hoped they would drop in the plate, if not from their own private resources? If they put their own dollars in the plate, they just made that use of them for which they had got them from the Almighty.

It is, moreover, a grave error to maintain that the "peculiar and increasing value" which the land has in a community, belongs to the State or community, and it is a great illusion to speak of a common, constantly increasing fund which "a beautiful providence" has provided for the raising of the necessary public revenues.

What is the value which land has in a community irrespective of improvements? It is "a growth," answers Dr. McGlynn, "that comes to the natural bounties," i. e., to the land. "The value of land," Henry George says, "is the value that attaches to land by reason of increasing population and social progress. This is a value that always goes to the owner as owner." Hence it belongs not to the State, but to the individual who is the owner of the respective land. The "dominion of the natural bounties, i. e., the earth," was never given by God to mankind at large nor the ownership of a particular country to the community of that country as a body.

What is the land value? It is "a product, a creation of the community," answers Dr. McGlynn with Mr. George, and therefore it belongs to the community by the best of all titles. This argument is a miserable sophism, mere quibbling upon the words "production" and "community" and, moreover, considers only one kind of wealth to the exclusion of all other kinds, to which it might be applied as well.

The land value or exchange value of land arises indeed "by reason of increasing population and social progress." It "represents and measures the advantages and opportunities" which exist in the community. In primitive conditions, Henry George informs us, when the population of a country is sparse and much land unoccupied, no value attaches to land itself.

As population increases and industry becomes more varied and elaborate, value begins to attach to land and rises higher and higher, especially where population centers as in large cities. "Consider the enormous value of land in such cities as compared with the enormous value of land in sparsely settled parts of the same countries. To what is this due? Is it not due to the density and activity of the populations of those cities—to the very causes that require great public expenditure for streets, drains, public buildings, and all the many things needed for the health, convenience and safety of

such great cities? See how with the growth of such cities the one thing that steadily increases in value is land; how the opening of roads, the building of railways, the making of any public improvement, adds to the value of land." ('Open Letter.')

The author of the 'Open Letter' and his follower, Dr. McGlynn, seem to imagine that every action that is done, and every work that is accomplished in a certain community or State is also an action and a work of that community or State. Has then the State of New York built all the villages, towns, and cities within that State, with all their houses, their roads, their railways, all their improvements and conveniences, in a word, with all those numberless factors which in one way or other contributed to the rising of the land value in the various parts of the State of New York? Some buildings, some works, some means of material prosperity, etc., are due to public or State activity or to public funds; but by far the greatest share in "creating" the land values both in city and country within the limits of that State is undoubtedly to be assigned to private activity and to private enterprise of individuals or private corporations. Generally speaking we may safely maintain that only a very small portion of the land value in a country is the "product" of the respective community or State.

The argument quibbles likewise upon the term "producing, making, creating." Making or producing in the proper sense, when applied to material objects or things, means bringing them into existence by causing in a given material—for man can make nothing out of nothing—a physical change to arise, in consequence of which the object now is what it was not before, say a chair, a statue, cultivated soil, roast beef. Such, and only such, "producing" or "labor" is acknowledged by all to be a legitimate title to the direct and proximate result, i. e., the "product of one's labor," provided one works on material that belongs to him; if one exerts his physical powers on material not his own, he can only claim a fair compensation for the labor expended. In both cases the "particular product of labor," with its entire usefulness or "use value," belongs to the owner of the material. Should the owner grant or let the use of his property to some one else, he has the right to demand some compensation for such use. But in this case, if the use of the object should afford to the user an opportunity of making some gain, e. g., by trading, this gain, whether great or small, would entirely belong to the user. Now this is precisely the manner in which roads, ships, railways, and all other advantageous arrangements or conditions, private as well as public, in a country or in several countries adjoining one another, help towards increasing the exchange value of land in the various parts of the respective country. Hence the "rental value" of the land

does not belong to the community or State "by that best of titles, namely, producing, making or creating."

From the foregoing explanation the reader will easily understand that the argument of Henry George and Dr. McGlynn, if it proved anything with regard to landed property, would likewise hold as to all other kinds of property. The value of all material goods that are exchangeable, is affected, in one way or another, by those material conditions and features which distinguish a civilized and progressive country. Not only land owners, but also common laborers, business men, professionalists, in short, all classes of people are benefited by the various means of communication and by social improvement. Hence their gains would likewise, at least in part, belong to the State. The argument, therefore, evidently proves too much and consequently proves nothing.

Let us conclude. The State or the community can not claim the land rent by any just title whatsoever; it is neither the owner of all the land in a country nor the producer of the land value. The confiscation of the land rent by the State, as proposed by Mr. George and Dr. McGlynn, would therefore be sheer robbery, a downright infringement of the citizens' right of property.

We have not given the whole of Dr. McGlynn's statement; we will spare the reader, especially since nothing new could be learned from further quotations. Those who wish to read the Doctor's one-sided and superficial description of the working of the single tax system, together with his invectives against private land ownership, which is represented as giving "the power to impoverish and practically to reduce to a species of slavery the masses of men," are referred to the columns of the New York *Freeman's Journal*, Feb. 6th, 1904.

[The series of papers of which the above is one, will be concluded in a week or two by another on "Dr. McGlynn's Restoration and the Single Tax Theory," which to many will prove the most interesting of the lot.—A. P.]

BOOK REVIEWS AND LITERARY NOTES.

Geschichte der katholischen Kirche. Von Prof. Dr. I. P. Kirsch und Prof. Dr. U. Luksch. Herausgegeben von der österr. Leo-Gesellschaft. Allgemeine Verlags-Gesellschaft m. b. H., München. Vollständig in 25 zwei- bis dreiwöchentlichen Lieferungen. Preis pro Lieferung 1 Mark.

Of this splendid illustrated history of the Catholic Church fifteen parts have thus far appeared, and after a careful perusal of them we must say that the work is thoroughly Catholic in tone

and tendency and unsurpassed in the line of illustration. When completed it will comprise some eight hundred sumptuously illumined pages and prove by far the finest illustrated history of the Church in any language. Both in the compilation of the text and in the selection of the pictorial embellishments, sober criticism and cultured taste go hand in hand with a thorough Catholic feeling and elegancy of literary style. We trust the work, which is truly *de luxe*, will find the large sale it most certainly deserves.

The Obligation of Hearing Mass on Sundays and Holydays. By Rev. J. T. Roche, Author of 'Month of St. Joseph for People in the World,' 'Belief and Unbelief,' 'Our Lady of Guadaloupe,' etc., etc. 1903. Paper. [To be had at Herder's.]

There are unfortunately too many Catholics in this country who neglect to hear mass on Sundays and holydays of obligation. Father Roche justly considers that this omission of a grave obligation is the first step on the downward road that leads to loss of faith and apostasy, and he has written a popular little pamphlet with a view to instructing the people in this important matter. His treatment of sufficient and insufficient excuses for missing mass on Sundays and holydays is particularly interesting and instructive. We are sure no one who reads the booklet but will lay it away with a deeper and truer love and reverence for the all-holy Sacrifice. Where the faithful are lukewarm a few hundred copies scattered broadcast by the pastor would doubtless result in great good.

——In a criticism of Prof. Trent's new 'History of American Literature,' the *Literarische Warte* of Munich (which, since we last mentioned it about a year ago, has, we are pleased to notice, grown soberer in tone and more conservative in tendency) says (V, 12), it is a fundamental fault common to practically all histories of American literature so far published; that their compilers lack largeness of view. "They know only their own American literature, but have no thorough knowledge of the literature of England; hence most of them remain ignorant of the causal relations and connections existing between the literatures of Italy, Spain, France, and England, and of the influence exercised by them, through English literature, upon that of America. Their literary judgments are consequently one-sided."—Which is unfortunately quite true.

MINOR TOPICS.

Spiritism ad Absurdum.—The bulky volume which Dr. I. K. Funk has humorously entitled 'The Widow's Mite, and Other Psychical Phenomena,' is written round a pleasing tale of how his firm borrowed a specimen of the said coin from Prof. C. E. West, for the purpose of illustrating with it the Standard Dictionary; preferred to use an unauthentic coin (because it was smaller, apparently), and forgot to return the genuine coin to its owner, who, though he valued it at $2,500, failed to reclaim it, and subsequently died. Nine years after, Dr. Funk was told at an ordinary spiritistic séance that Mr. Beecher wanted him to return the "Widow's Mite" to its owner. Dr. Funk denied the imputation and was told that the mite had got lost in a safe. On being told to search the safes, the cashier of the Funk & Wagnalls Company produced an envelope containing two coins, of which the smaller and lighter had been used for the Dictionary. On confessing to this at a later sitting, Dr. Funk was further told that he had used the wrong coin, that its owner had been a friend of Beecher's and had had a school on Brooklyn Heights, all of which proved correct. Then follow affidavits and assurances from the cashier and other parties concerned, to show how completely the whole transaction had been forgotten. Around this little incident (which may conceivably be traceable to a hoaxing of Dr. Funk by some one who had accidentally discovered the omission to return the coin and did not venture to own up when he saw how seriously the matter was taken), Dr. Funk has constructed a volume of over 500 pages, by reprinting a selection of the "psychical literature" of the last thirty years and adding copious comments of his own.

One of his best ideas was to circularize a number of professors of physics and psychology in order to elicit their opinions of the affair. A considerable number responded, and, though their answers often exhibit the strength of their antecedent prejudices, the patient reader will find in them suggestions for every conceivable theory of the event. "Unfortunately," says the N. Y. *Evening Post*, "none of them took occasion to tell Dr. Funk that single incidents can always be disputed and never be established against antecedent objections. A science is a coherent body of propositions, and until the facts cohere in a system, they can form no science. But there is an easy trick to prevent them from cohering, viz., to take them and explain them away one by one To meet this and to render possible the cumulative growth of proof, Dr. Funk must not only put the evidence for each case into the best form, but must also provide for the continuous and systematic recording and study of such evidence. Probably, indeed, he realizes this; for in his preface he admonishes all his readers to join the Society for Psychical Research. In this he is quite right, for it is becoming manifest that here, as elsewhere, nature will yield her secrets only to sustained investigation."

Professor Maurice Francis Egan and The Review.—We have received the following communication:

"212 North Capitol Street, Washington, D. C. October 14th,

1904. My dear Sir:—I was once editor of a paper, quite as orthodox as yours; but when I quoted an 'interview' with a man—an 'interview' taken from a secular newspaper, I, in the interest of justice and charity,—always gave the man 'interviewed' a chance of cutting from the 'interview' such mistakes as even a well-intentioned non-Catholic reporter might make. Have you done so in my case? Have you treated me as you,—if I were editor of a Catholic paper,—would want me to treat you? I am told by your friends that you are a pious man; and I have refrained, at their request, from publicly noticing your—what shall I call them? Under the Canon Law, under the laws, local and general, of these United States, I can claim my right to be protected from certain attacks;—I propose in the future to assert my claim. I am, yours sincerely, Maurice Francis Egan."

Can this wonderfully wrought epistle really come from the Professor of English Literature in the "Catholic University of America"? The signature seems to leave no reasonable doubt. We would say in reply that we have never attacked Professor Egan. Before reproducing his interview in the Milwaukee *Sentinel* of August 21st (to which his letter obviously refers), we waited over two weeks to see if he would contradict or correct it. And when we reprinted portions of it in our edition of Sept. 8th, we distinctly stated: "Says Professor Maurice Francis Egan in an interview in the Milwaukee *Sentinel* of August 21st, which has up to the present writing remained uncontradicted and uncorrected, and must therefore be considered authentic." We think this was perfectly fair. If he was misquoted in the *Sentinel*, why did not Prof. Egan so declare, either in a letter to that paper, or in one of the numerous Catholic weeklies which he supplies with syndicate articles? Why did he wait until THE REVIEW took the matter up? If he was misquoted, *why does he not contradict or correct that interview now?*—instead of engaging in senseless threats. A laughable feature of the case is that, when we quoted Prof. Egan, far from attacking him or in any wise reflecting upon his character, we assented to his opinion by declaring that he "appears to have hit the nail on the head." [THE REVIEW, XI, 24, 538].

Early History of the See of St. Louis.—In his *American Catholic Historical Researches* for October, Mr. Martin I. J. Griffin prints an English translation of a remarkable letter (the original of which we saw in the parish archives of Ste. Geneviève last year) written by Bishop Flaget of Bardstown, under date of March 3rd, 1816, to Father Oliver, missionary priest for Illinois. It announces that the territories of Missouri and Illinois are to be erected into an episcopal see, with a resident bishop at either St. Louis or Ste. Geneviève. Msgr. Flaget rather inclined toward Ste. Geneviève, because he had been told that "there is a theatre there" (at St. Louis) "which would make useless all the efforts of the most zealous and holy bishop." But he hopes that "the people of St. Louis will come to their senses and that they will not cast aside, out of love for vanity and falsehood, the incalculable benefits which will infallibly result from the presence of a bishop in their city and from the various institutions which he will be able to found there."

We may add that in another letter, addressed by Msgr. Flaget

to Archbishop Neale of Baltimore, under date of June 26th, 1816, he appears reconciled to the idea of establishing the see in St. Louis. He admits the great importance of this city, but considers it essential that the new bishop bring with him several priests, preferably Jesuits. He urges the appointment of a Jesuit as bishop, who should be accompanied by five or six members of his order. He is opposed to his own transfer from Bardstown to St. Louis, because it would prove of incalculable injury to Bardstown, inasmuch as his priests would probably all follow him to his new diocese. He had heard that Rome intended to send Father Gallitzin to succeed him in Kentucky. If G. came alone, he would be in a sorry plight; but if he could bring three or four loyal priests with him, he might hope for success.

Archbishop Glennon Against "Free" School-Books.—Under date of Oct. 17th, Mt. Rev. Archbishop Glennon has addressed to the clergy of his Diocese the following circular:

"There is to be submitted to the voters of this State at the November election an amendment to the Constitution empowering—in fact, compelling—the State to levy extra taxes for the purpose of supplying free text-books to the pupils of the public schools. Such an act, if put into operation, is extravagant. Neither is it based on equity, because it will not apply to all the children that are being educated, but only to those who attend certain schools. It is dangerous, because it is another step towards Socialism, implying as a logical sequence the giving, later on, of free clothes and free food.

"Now I submit that such an order of things might be proper for a penitentiary, but not for a free people, especially all of whose antecedents have made for the building up of a healthy individualism, and who deemed taxation without necessity and without representation as unjustifiable and criminal. It will, furthermore, react on the very cause it is supposed to serve, for it is found that the thing which costs nothing is invariably regarded as worth nothing, and, as in the commercial, social, and political life, emulation and ambition are proper, so should it be in the field of education. I am of the opinion that for these and many other reasons this amendment ought to be rejected."

In a postscriptum His Grace requests the clergy to read the above letter to their people, to invite the attention and cooperation of the Catholic societies, and also to ask the cooperation of the representatives of the various denominational and private schools and colleges.

A Prussian Government-Official as a Laboringman in America.—A Prussian Councillor, Kolb, has recently donned laborer's attire and spent a year as a workingman in this country. In a book just issued under the title 'Als Arbeiter in Amerika' (As a Laboringman in America) he graphically describes his experiences (Berlin, Carl Sigismund.) Chicago was the scene of his labors. It took the author six weeks to obtain employment, though he was ready to do any sort of honest labor. Finally he succeeded in getting a job in a brewery. But he was discharged after one month. Not to lose any more time, he used his recommendations, which procured him work in a bicycle factory, where he spent

three months at a vice in the mounting-room. Then he stayed about a month in a laboring man's home at San Francisco. "I did no more work there," he says, "my energy was gone." What makes the book particularly interesting for the student of the social question are the manifold observations made by Mr. Kolb on the daily life and toil of our factory workers. His conclusion is that there are influences at work to which even the educated laborer must inevitably succumb, whether he will or no. The author confesses that he undertook his experiment with much prejudice against the demands of our laboring men, but that he is satisfied now a great many of them are legitimate and well-founded. Thus he is heartily in favor of shorter working hours and other reformatory measures for the benefit of the laboring classes. The chief value of his book lies in this that it is apt to inspire the well-to-do with an understanding of, and sympathy for, the just demands of the toilers.

A Modus Vivendi in Elementary Education.—In some parts of our land an approach is made to the justice Protestants receive in Catholic countries. Catholic schools affiliated to the University of New York receive $10. per scholar when a certain number of pupils have passed a successful examination in reading, spelling, geography, English grammar, and arithmetic. We learn from a "symposium" on schools published in the New York *Independent*, a leading Protestant journal, that there are no less than ten localities where a compromise has been effected between school boards and church authorities. In Savannah all the parochial schools since the war have been under the control of the city authorities with the following conditions:

1. Teachers in the Catholic schools shall be in all cases members of the Catholic Church, but be subject to examination and appointment by the Board of Education.
2. The text-books used in these schools shall be the same as used in other public schools, except books on history, geography, and reading.
3. These schools shall be opened with the reading of Scripture and the Lord's Prayer. Such version of Scripture may be used as the teacher may prefer.
4. The holidays shall be such as are usually given to Catholic schools.—Cleveland *Catholic Universe*, xxxi, 12.

The First Catholic Directory.—Rev. Dr. A. A. Lambing writes under date of Oct. 15th:

"My dear Mr. Preuss:—The statement made on page 609 of THE REVIEW, No. 39, that the first Catholic Directory published in the United States was that of 1822, is erroneous. It is true that it claims to be, and I have no doubt the publisher made the claim in good faith. But the first Directory—the name by which we know the publication at present—was published in the year 1817. I have seen a copy of it in the library of the late John G. Shea. Besides it and one other, I have a complete set of the Directory up to the present time, and duplicates of some of the comparatively early numbers. The love which both of us have for historic truth is my reason for making this correction."

Mr. Martin I. J. Griffin has written us to the same effect. He

refers to Finotti's Bibliographia Catholica Americana, pp. 19—21, and says that there is a copy at Georgetown University. He adds that he has sought for years to get a copy of the 1817 Directory, but never succeeded. Copies of that for 1822, which we described in our No. 35, are not quite so rare, as Mr. Griffin says about a dozen of them have passed through his hands.

Episcopalians and Divorce.—The daily papers have lately given much space to the discussion of the divorce question by the Episcopalian General Convention at Boston. Rev. Dr. Lambert, commenting on the matter in the *Freeman's Journal* (No. 3715), hopes the Episcopalian church will find a solution for this serious problem. "But," he adds, "it is a case of a house divided against itself. In marked contrast is the attitude of the Catholic Church on the divorce question. She teaches that marriage is a sacrament instituted for man's spiritual welfare, as was every other sacrament. Hence her refusal to recognize divorce. She is now, as she has ever been, inflexibly opposed to it. A discussion such as has been going on for several days in the Episcopal(ian) convention could never take place in a council of Catholic ecclesiastics. The Church's proud boast of 'always the same' is applicable to the great evil that is corroding modern society. The great Napoleon in the plenitude of his power could not make her swerve from her teachings as to the sanctity and perpetuity of the matrimonial bond. To her the world is immeasurably indebted for the inflexible stand she has taken in defense of the family, the society unit, which the divorce evil would disrupt."

——In his twenty-first annual report on the work of the Mission of Our Lady of the Rosary for the Protection of Irish Immigrant Girls, the Director, Father M. J. Henry, says that one remarkable feature of recent Irish immigration is, that more girls in their teens are landing to-day than formerly. The average age of the girls received at the Home for the past three months, was 20½ years. No less than twenty thousand female immigrants were met, directed, and helped during the past year at Ellis Island by representatives of the Rosary Mission. 1,686 girls passed the threshold of the Home and many of them remained from one to eight days, until friends were found or employment was secured. In many cases the Mission has silently and effectually placed an unseen hand between innocent girls and would-be seducers. The Mission secures employment for every girl ready to work. 315 secured positions in good families from the office at 7 State Street during the year. The good work is supported entirely by voluntary contributions.

——St. Louis already furnishes "free" text-books to the pupils of its "public" schools. Last year, according to the superintendent's report, this city paid out 77 cents for every one of the 80,000 children attending the public schools to supply them with books. The item of books and supplies runs up to $104,000. Now we are to be saddled with another $100,000 to furnish free books to the

children in the State outside St. Louis. This is the purpose of a proposed constitutional amendment, for which both political parties are equally responsible. For the sake of principle every Catholic vote should be cast against it.

——We note in the *Pilot* (lxvii, 42) that Msgr. Delany, the new Bishop of Manchester, preaches to his French-Canadian parishes in French. We also observe from our French-Canadian New England exchanges that Bishop Stang of Fall River has, by treating them with justice and kindness, captured the hearts of his Canadian people. We rejoice with them that the dawn of a brighter day has arisen for them in at least two of the dioceses of New England.

——Hitherto all Patricks who fought in the American Revolution have been classed as Irish Catholics and a patriotic argument was built upon this "fact." Mr. Griffin shows in the current number of his *Researches* that there were numerous Patricks in colonial times who were neither Irish nor Catholic. He says that it is only within the past three-quarters of a century that Patrick has become exclusively a Catholic name. The same is true of Bridget.

——We were surprised to learn upon inspection of the newspapers on file in the San Francisco building in the "Model City" at our World's Fair, that there are published in the growing metropolis of California two daily newspapers in the Chinese language, the *Chinese World* and the *New World*. San Francisco also has two Italian dailies: the *Italia* and the *Voce del Popolo*, the latter claiming to be "the oldest Italian daily news in the United States."

——It creates a painful impression if a Catholic college, in conferring honors on some solemn occasion, picks out for distinction non-Catholics, professional politicians, and, as representatives of the press, editors of secular daily newspapers. This is not worthy of a Catholic institution, which should delight in honoring not prominence or wealth, but sterling Catholic merit.

——The "Star-Spangled Banner" was not written by a Catholic, as many suppose. Francis Scott Key was an Episcopalian. He died January 11th, 1843, and his remains lie in Mt. Olivet Cemetery at Frederick, Md.

——The Roman *Civiltà Cattolica* in its edition of October 1st publishes an interesting paper on the Catholic aspect of our World's Fair: "La Chiesa Cattolica alla Mostra di Saint Louis."

——There is an opening for a Catholic physician in a community consisting entirely of Catholics. Apply to Rev. Joseph Preuss, Bloomsdale, Ste. Geneviève County, Mo.

——Mr. Robert J. Wynne, the new Postmaster General of the U. S., is a Catholic.